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BAPTIST ACADEMY

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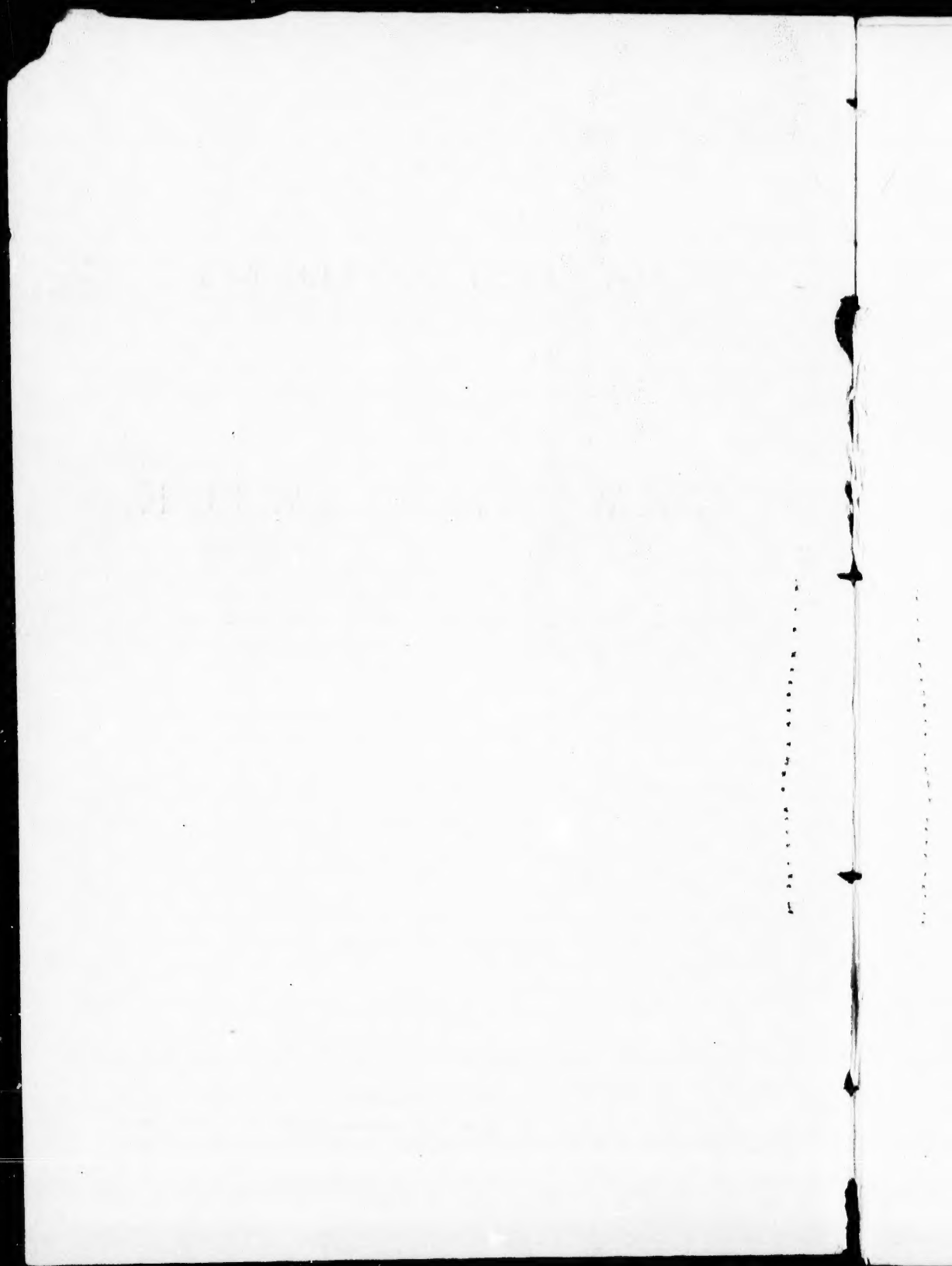
NEW BRUNSWICK,

Is its establishment a duty and a necessity at the present time?

ADDRESSED TO THE BAPTISTS OF NEW BRUNSWICK

BY HERBERT C. CREED, A. M.

FREDERICTON:
DAILY AND WEEKLY HERALD OFFICE.
1882.



A BAPTIST ACADEMY FOR NEW BRUNSWICK.

Have we, the Baptists of New Brunswick, an academic institution suited to our wants?

We have excellent *Common Schools* maintained at the public expense; and at every important centre, such as St. John, Fredericton, St. Stephen, Moncton, Chatham, Woodstock, etc., we have more advanced schools capable of affording a thorough training for the youth of both sexes up to a certain point. There are also a few schools of academic grade, capable of preparing young men for entrance upon a collegiate course. The Province needs more of these last, Secondary Education being now the missing link in our system.

But many of us desire more than this. We wish to place our sons and daughters at a boarding-school, away from home, for a year or two, under good social and religious influences. An academy or seminary is what we want, where our sons and daughters may receive advantages such as the public schools of our Province do not afford. Especially do we want a school whose course of instruction shall qualify for matriculation at Acadia College, and from which the students will naturally pass to Acadia rather than to the Provincial University. Formerly, we, as a denomination, had a seminary of our own, at Fredericton. What have we now to meet our wants?

The answer is at hand. We, together with our brethren in the other Maritime Provinces, share in the ownership and control of the *Baptist Academies at Wolfville*. Horton Academy and Acadia Seminary are under the management of the Board of Governors of Acadia College, who are appointed by our Baptist Convention. They have a numerous and efficient staff of teachers. Their classical, commercial, educational, fine art, and general courses of instruction are carefully arranged and ably carried on, to the satisfaction of scores of students. Discipline is effectively maintained. The buildings are commodious and well furnished. The situation is healthful and pleasant. The scenery is charming. The society is good. Good religious influences surrounds the students. Prayer-meet-

ings are regularly maintained in both academies. Hundreds of young persons have been converted while studying at Wolfville. Finally, the village of Wolfville is easily accessible by rail both east and west, and is situated as nearly as possible *in the centre of the Maritime Provinces*. If a series of circles be drawn on the map, with Wolfville as the common centre, at distances of 50, 75, 100 and 125 miles, and so on; we shall find between the 1st and 2nd circles the towns of Amherst, Dorchester, Hillsboro, Truro, Annapolis, Sussex, St. Martins, Pugwash, Nictaux, etc. Between the 2nd and 3rd circles we shall find Shediac, Digby, Summerside, Pictou, St. John, Gagetown, Hampton, etc. Between the 3rd and 4th will be Yarmouth, Richibucto, Antigonish, Maugerville, etc. Between the 4th and 5th circles will be found Chatham, Fredericton, Guysboro and St. Stephen. Woodstock and Arichat will be found within the 6th circle; Bathurst and Baddeck within the 7th; Grand Falls and Sydney within the 8th. To put the case differently, we may compare the *times* occupied in travelling to Wolfville from different places by the ordinary routes. According to the time-tables, the journey from Yarmouth is as long as that from St. John or from Dorchester. Sackville, N. B., is only thirty minutes more remote than Pictou. Wolfville may be reached from Fredericton and from Antigonish in about the same time; so with Bathurst and Port Hawkesbury.

At this central point then, we have *our educational establishment*,—the Academy for young men, the Seminary for young ladies, the College for all seeking higher culture, the Theological Department for ministerial students. These are *ours*—all of them. They belong to us as truly as to the Baptists of Halifax, Yarmouth, Cornwallis and Charlottetown. We have a large money interest in them. They are ours by mutual compact. We have shared in the benefits and blessings they have conferred on the whole denomination. Many of our sons and daughters cherish a life-long affection for the institutions at Wolfville.

The present needs of these institutions are present claims upon us. Surely we are under obligation to contribute liberally to their funds, and to contract no new responsibilities which would lessen our ability so to contribute. But we have recently been told that we want

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in this Province. "We once had a seminary at Fredericton, and we must have one again, there or elsewhere." "But few New Brunswickers are studying at Wolfville. We want an academy to prepare students for Acadia College, and send them over there." These are some of the declarations we have heard and read within the past two or three years. It

is not the writer's purpose to argue the question, but merely to set down some facts and considerations that seem to him directly opposed to the new Seminary policy.

THE OLD SEMINARY AT FREDERICTON.

The Fredericton Seminary was founded in 1835. Its career lasted about thirty-seven years. It did a good work in its day. There some hundreds of young persons of both sexes enjoyed good educational advantages. Many young men passed from the Seminary to College, the most of them to the University at Fredericton. Some entered the ministry, and have since rendered valuable service as preachers and pastors. Within the walls of the old Seminary many respected Christian teachers labored faithfully and self-sacrificingly. From Dr. Bill's History we learn that the average attendance, after twenty years of existence, was from 46 to 50. The maintenance of the Seminary was a *continued financial struggle*. Debt burdened the institution, especially in its later years. Every year fresh appeals for assistance were made to the people. Many felt it to be a heavy burden. It only needed the establishment of the Free School System to lead thoughtful men to the belief that the usefulness of the Seminary was at an end. They concluded that there was no longer need of a Baptist academy in this Province. Spasmodic efforts were made by some of its friends to keep it alive, but to no purpose; and at length, in 1873, *the property was sold*. The question had been brought pointedly before the two Baptist Associations in N. B., in 1872,—“Shall we continue the Seminary by concentrating our efforts upon its support, or shall we unite with our Nova Scotia brethren in *academic education*, as well as in collegiate and theological education?” After careful consideration, a decision was reached in favor of the latter course. Accordingly when the sale was effected, it was agreed by the Directors of the Education Society and by the two Associations that the proceeds should be invested “to be appropriated for educational purposes [*where or how*, not being specified] as the Denomination in this Province shall direct.”

OUR EDUCATIONAL COMPACT.

Acadia College became *the joint property of the Baptists of the Maritime Provinces* in 1849. *Horton Academy* was placed in a similar position by resolution of the Convention in 1874 and by Act of the N. S. Legisla-

ture in 1877. The resolution referred to was adopted *unanimously*, at a meeting of the Convention held in Portland, St. John, at which more than fifty New Brunswick delegates and members were present. On the strength of this compact, the body with equal unanimity adopted a resolution in favor of erecting a new boarding-house for the Academy, at a cost of about \$10,000. After the change in the ownership of the Academy had been sanctioned by Legislative enactment, the *compact* was again clearly recognized by the vote declaring the object of the Convention—in which the three Provinces are united—to be “to maintain *the educational operations of the body*, etc.”; and not a voice was raised in objection to this vote which thus included *all* the educational operations of the Baptists of these Provinces within the scope of the Convention’s supervision.

To-day there are men in this Province who say the Baptists of N. B. *never assumed any share in the control of Horton Academy, nor any obligation to support it!* There are prominent Baptists who propose to found an Academy in New Brunswick, whether with or without the approval of all the N. B. Associations,—whether with or without the approval of the Convention. How does this sound in view of the utterances of the Associations year after year? Not one year since 1874 have the Associations failed to adopt reports or resolutions distinctly recognizing our ownership in *Horton Academy* as well as Acadia College. We find them saying:—“*Our Academies and Acadia College;*” “*Our academic and collegiate institutions at Wolfville;*”—“These institutions belong to this body (Eastern Association, 1877), and to us as individuals, as really as to any persons whomsoever;”—“Upon these noble structures (the College and Academy buildings) there remains a debt, and most earnestly do we commend its liquidation as a *primal claim* upon the benevolence of the denomination;”—“No provincial lines or sectional boundaries should be attached to the Institutions at Wolfville. *They are ours* to cherish in our hearts, and to sustain by our confidence, our prayers, our beneficence, and by the patronage of our sons and daughters.” Could language be more explicit or more comprehensive?

The following facts then are established:—

1st. *Horton Academy* was made, by resolution of the Convention, and by legislative enactment, just as truly *the property of the Baptists in the three Maritime Provinces* conjointly, as Acadia College was and is.

2nd. *All the educational operations* of the Baptist body in these Provinces were placed by common consent under the general control of the Convention.

OUR EDUCATIONAL COMPACT.

3rd. The *privileges and responsibilities* arising out of an equal share in the ownership of the Academies at Wolfville have been fully recognized again and again by the several Associations in New Brunswick.

It will presently be further shown that the "N. B. Baptist Education Society," which never was a properly organized body holding funds under Act of Incorporation, virtually terminated its existence in 1874.

In view of these facts, what is to be thought of such utterances as these taken from the editorial columns of the *Christian Visitor*? "*It pleased the Nova Scotia brethren to place their Academy under the control of the Convention. The N. B. brethren never asked them to do it, nor judged it wise to put their school or the sale funds there*" [Nov. 16, 1881]. "*This Society never in any way recognized the Convention.*" [Same date]. "*As to the N. B. Education Society submitting plans to the Convention, we might ask Bro. C. to turn that suggestion round. It will look just as well, and be as proper*" [Nov. 23rd].

Let us take a parallel case. *A, B and C* are in partnership, and have been so for nearly forty years. *A* owned a ship, which was made over to the firm in 1849, since which time *A, B and C* have been joint owners. *A* also owned a barque, and *B's* son owned another, each as his private property. *B's* son sold his vessel in 1873, invested the proceeds securely, and, when about to die, inserted a clause in his will placing this money at the disposal of *B*, his father. In 1874 the firm of *A, B and C*, with the full approval of each of the partners, assumed the ownership of *A's* vessel, and subsequently came to a formal agreement that all the shipping interests of each and all of the partners should be thenceforward under the control of the firm as such. Some five or six years later there appears a person claiming to be *B's* son, who was supposed to be dead. His attorneys maintain that he has the sole right to control the funds accrued from the sale of the barque,—that *B* should support him in this claim,—that *B* is under no obligation in respect to any shipping interests of the firm of *A, B and C*, other than the ship formerly owned by *A*,—and that *B* will be guilty of no breach of faith in proceeding to build or purchase a vessel on his own account, without consulting his partners. Could such pretensions meet the approval of honest business men?

THE N. B. BAPTIST EDUCATION SOCIETY.

From Dr. Bill's "Baptist History," we learn that, in consequence of suggestions made and action taken at an Association held at St. George in July, 1833,—a public meeting was held in St. John in the following Sep-

tember, when after due deliberation, the *Baptist Education Society* was formed and the Rev. Joseph Crandall was elected President. A constitution was adopted the next year, under which the Society has, professedly, been working ever since, at least until 1881. [See Appendix B].

But in fact there is not and probably never has been a society properly organized under the constitution, as will be clearly seen on consideration of the following facts :

1. The *membership* was to consist of annual subscribers of 20s, and of persons who contributed £10 at one time and thus became life-members. It does not appear that any persons ever paid an annual subscription fee, as such; or if some did formerly, no such payment has been made for many years. The accounts contain no mention of yearly subscriptions from members for at least twenty years past. Neither is it very clear that there are many life-members, though some few persons claim to be such.

The customary mode of conducting the annual meetings of the "Society," so called, was peculiar. At one or other of the Associations in turn, the assembled delegates were accustomed to *resolve themselves into the Education Society*. The same thing was done last year. Every delegate had the privilege of speaking and voting, though the large majority had probably never contributed a dollar to the funds of the "Society."

2. The *Board of Directors*, elected from time to time by such assemblages, and largely composed of persons who were not properly members of the "Society," cannot be considered a lawfully constituted body.

3. A *general meeting* of the Society and a meeting of the Board of Directors were to be held every year, according to the Constitution. After the Seminary was sold, and the affairs settled up (in 1874, '75 and '76), there was no meeting for four years, unless it was at the Eastern Association in 1878; the minutes of that year are not in my possession.

Again, the Constitution places the management of the affairs of the "Society" in the hands of a *Board of Directors*, and through them a Committee of Management; the Act of Incorporation, on the other hand, places the management of the affairs in the hands of a *Board of Trustees* (See Appendix A, Sec. 6). These are or were two distinct bodies,—the one numbering possibly a hundred or more, of whom *eleven* form a quorum (Const., Sections 5 and 13),—the other numbering five, according to the published reports, together with all the ministers of the denomination accredited at the Association with which the Society meets, of whom *the majority* of the number *present* form a quorum (Act of Incorp., Secs. 6 and 7). How are these regulations to be interpreted consistently? Is the

"Society" a body corporate? Then the *Trustees* should control the funds and the affairs in general. Is it not incorporated? Then who is legally responsible for the funds?

But supposing the "Society" to have had an actual existence previous to 1873-76, it appears from the records that it then virtually terminated its existence. In 1873, the "Society" adopted a resolution in favor of selling the Seminary, whereby it was ordered that the proceeds should be invested, not subject to the order of the Society's officers, or of the Board of Directors, but subject to the direction of "*the Denomination in this Province.*" [See page 5.] Again, in 1874, at the annual meeting of the "Society," it was decided "that the bond of the School Trustees for \$5,000, be deposited in the Bank of New Brunswick, St. John, in the name of the Western and Eastern *Baptist Associations*. Since the "Society" was held to be a corporate body, and the Associations were not, why did they not direct the bond to be deposited in the name of the Trustees of the Education Society? The answer is as plain as day. Simply because the men who framed and passed the resolution judged the "Society" to be *in articulo mortis*, and had no thought that anybody would ever seek to work a resurrection. Whether the Associations could lawfully hold such a trust is not the question here. The action of the "Society" shows plainly that it was making its last will and testament. And if we are to respect that will, no body of men claiming to be the Education Society now, after seven years, can rightly deal with the funds,—nor can any but the *Western* and *Eastern* Associations.

THE NEW MOVEMENT.

In 1878, after the return of the former Principal of the Fredericton Seminary from his residence in Iowa, the idea of a resurrection of the defunct institution began to be broached at the Associations and to appear in the reports. From that time forward, at our annual gatherings, on the platform, and in the press, the project has been perseveringly advocated.

Whether the proposed Academy is to be located at St. John, Fredericton, St. Martin's, or elsewhere, does not clearly appear. Neither is it certain whether the first practical steps in the matter are to be taken by the Directors of the Education Society, the Associations or the Convention. The *Christian Visitor* has found it convenient, more than once, to abandon one position and take up another.

The new movement began to take shape in the early summer of 1881, when its promoters, at the time of the Southern Association at St. Martin's,

met together, with other persons probably, as the "Board of Directors of the N. B. Baptist Education Society." It seems to have been perceived that the organization of the *Education Society*, so called, was loose and irregular. Proposals were made and accepted for certain changes in the Constitution, with a view to galvanizing the defunct body into life. [Whether a half formed bodily frame with no organic connection between its nominal members can be rightly styled a *body*, is at least doubtful.] The action of the "Directors" was to be reported to a meeting of the "Society" to be held at Upper Gagetown, in connection with the Western Association, in June, 1881. At the same time, notice was given of a preamble and resolution to be moved at that meeting, making certain questionable statements respecting the Public School System of this Province, and using these as, in part, the ground for urging upon the "Education Society" to consider the propriety of taking measures for *the early establishment of an Academy to be located in New Brunswick, and to be affiliated with Acadia College.*

The Western Association met June 28, and on the second day, after some of the brethren from the Southern Association had arrived, a motion was made that the Moderator leave the Chair in order to give place to a meeting of the Education Society. One or two brethren thereupon raised the question as to the existence or legal status of the society;—but being told that it was the intention to re-organize the society, so as to render the funds secure in the Treasurer's hands, they consented to waive their objections, on the distinct understanding that the meeting of the Society was now to be held on the basis that had been recognized for many years,—that all present who sat and voted in the Association should have the same rights in the "Society." This being agreed, the meeting was organized by the appointment of a Chairman and Secretary. The accounts of the Treasurer and the recent proceedings of the Directors' meeting were read and passed upon. A revised constitution was submitted, one feature of which was the requirement of a fee of one dollar as a qualification for membership. Upon a motion to adopt the report of the Directors, an amendment was moved and seconded, to the effect that the report be adopted with the exception of the part relating to the amendment of the constitution. This amendment was lost, only three (delegates from the Fredericton Church) voting in its favor. The proposed changes were then adopted; a committee was appointed to report upon further changes; and the office-bearers for the ensuing year were elected. Some of these particulars are mentioned here only because it may be necessary to refer to them again.

After this, the Association resumed business, and the Committee on Education presented their report, which was adopted. It contained the

following expressions :—"We note with thankfulness the increasing success of the work of our institutions at Wolfville. ["Our institutions" meaning that Acadia College and the Academies belong to us in N. B.] * * * "We beg to suggest that, if possible, the annual interest on the Baptist Seminary funds be devoted to the assistance and encouragement of *New Brunswick students attending Baptist Institutions*, especially those studying for the ministry." This recommendation probably resulted from the remark made in the letter from the Fredericton Church to the Association, which letter was referred to the Committee on Education, setting forth that the Church was of opinion "that the Associations should, as early as possible, determine upon such an appropriation of the annual interest * * * arising from the sale of the Seminary at Fredericton, as would not be inconsistent with the objects of the donors to the Seminary funds." It will be observed that the suggestion made by the committee and adopted by the Association did not contemplate on the one hand the erection of a Seminary in this Province which would require all the available funds, or on the other hand the transfer of the funds to our existing institutions at Horton. To use the money in the manner proposed would be as nearly as possible in harmony with the intentions of the original donors; for their object in contributing to the fund was to provide for the education, under good Baptist influences, of the Baptist youth of New Brunswick. To aid such young persons in obtaining an education at any Baptist institution whatever, was therefore quite consistent with the purpose for which the money was raised. It also had respect to the views of those persons who object to using the funds to aid any institution outside this Province.

The Eastern Association, convened at Harvey in July, 1881, passed a resolution expressing a hope that "in the near future the funds held by the N. B. Baptist Education Society will be used, with others donated for the purpose, to provide an academic institution in this Province affiliated with Acadia College." Resolutions in favor of the *re-opening of the Seminary*, according to the *Christian Visitor*, have been adopted this year by the Southern and Eastern Associations.

The Western Association, on the other hand, has passed no such resolution either last year or this year. The report adopted in 1881 has already been quoted. This year, 1882, the report of the Committee on Education made no mention of the N. B. Seminary movement, but spoke in most unequivocal terms of the academies at Wolfville as ours. Here are some of the expressions it contained :

Our Institutions at Wolfville continue to be maintained in a high state of efficiency, affording to the youth of both sexes who seek to fit themselves for usefulness in any sphere of labor, educational advantages equal, if not superior, to those offered by any similar institutions in these Provinces. * * * *They belong to us in New Brunswick*; they afford ample accommodation for all the students we can send them, and they claim our hearty support. * * * We, as a committee, would urge upon the ministers and churches to bear in mind the obligations resting upon us to sustain these institutions, by contributing generously to their funds, by sending thither our sons and daughters, and by remembering their interests in our prayers.

Several brethren spoke in favor of the report; only one spoke in behalf of the proposed new Seminary in New Brunswick, and thought that

it should have been mentioned by the Committee. The report was adopted without a dissenting vote.

It seems proper here to note the proceedings of the Board of Directors of the "N. B. Baptist Education Society" during the past year so far as known. The Board met Sept. 15, 1881, and appointed a committee of seven (viz., Dr. J. T. Steeves, C. A. Everett, J. March, C. F. Clinch, A. W. Masters, Dr. F. McFarlane, and Rev. J. E. Hopper) to consider and report upon the desirability and feasibility of the Society resuming its duties in connection with the education of the youth of this Province and the re-establishment of an Academy in New Brunswick. A meeting of the Board was called for the 27th of Oct., at which time the committee was prepared to report; but, notwithstanding that a dozen or more of the Directors were in St. John at the time, besides three who went from Fredericton, there was so little interest in the matter that a quorum was not obtained. No officer of the Board was present at the place of meeting, not one of "all the ordained Baptist ministers in N. B.," but only three laymen from St. John and two from Fredericton; and the majority of these were *opposed to the Seminary movement*. The next meeting of the Directors was held Dec. 27th, when the committee reported in part that they were unanimous in their conclusion as to the desirability and feasibility of resuming Academy work, but other questions had to be considered, which would be reported on at a subsequent meeting. At the same meeting a document was received and read, signed by six members of the Board of Directors resident in Fredericton, protesting against the proposal to re-establish a Baptist academy in New Brunswick at the present time. (See Appendix.) This was referred to the above committee, who were to report at a meeting of the Board to be held on the 24th of January, 1882. No meeting has yet been called, so that the committee has not reported.

Let us now pass on to consider some of the

ARGUMENTS USED TO PROMOTE THE SEMINARY MOVEMENT.

For these we must look to the files of the *Christian Visitor* for the past year,—and chiefly to the editorial columns. Some of the statements made by the editor, in the course of his numerous articles upon what he considers the N. B. Baptist Educational policy, have already been publicly proved incorrect by the present writer, not in the *Visitor*, for that was not permitted, but in a letter published by the *Christian Messenger*, Jan. 11, 1882. These with others may properly receive attention here.

1. In the *Visitor* of Dec. 14, 1881, it is asserted that *we have been retrograding of late years in the matter of Academic education in these Provinces*. In proof of this, certain figures are taken from the Calendar of the Baptist Seminary at Fredericton for 1867. From these the editor claims to prove that there were *about one hundred more students at Horton Academy and Fredericton Seminary in that year than there were at Horton Academy and Acadia Ladies' Seminary in 1880*, or as he also puts it, "*The N. B. Seminary alone in 1867 had nearly as many students as attended both Seminary and Academy at Horton last year.*" In another place the editor declared that *New Brunswick and Nova Scotia each of them used to support an academy with more students than are found in Horton Academy now*. I am prepared to prove that the comparison is *unfair* and the inferences *false*.

(1). At the period referred to, a large proportion of the pupils, both at Fredericton and Horton, were small boys, whereas the students at Horton now are mostly young men and women. Hence to make a fair comparison of numbers would require us to ascertain the numbers of like age, etc. There was a large falling off in the numbers at Horton Academy about 1867 and thereafter, on account of the establishment of a free public school in the village and of County Academies throughout Nova Scotia.

(2) At the time referred to, a large proportion of the pupils in both academies were day-scholars, resident in the place,—and Fredericton Seminary was always more of a local school than Horton Academy. Hence the comparison is unfair on this account also. Here are figures in proof:

	FREDERICTON SEMINARY.			HORTON ACADEMY.	
	1866-7	1867-8	1868-9	1866-7	1880
Whole No. of male pupils.....	96	68	58	96	82
No. belonging to the locality...	69	39	42	33	18
No. from other places.....	27	29	16	63	64
No. of other places represented,	14	18	13	33	44

(3) The editor has taken from his own Calendar of the Fredericton Seminary in 1867 the total of 122 students. This number 122 is made up of 49 Junior boys (some of them under 10 years of age—most of them day-scholars), 47 Senior boys and young men, eight young men counted first in the Senior Class and then counted a second time as Theological Students, and 68 girls. The true total for comparison would be about seventy.

(4) The number of students in the two academies at Wolfville according to the Catalogues for 1880 was 161, which is only 61 less than 222, the number assumed by the editor of the *Visitor* is the total at Horton and Fredericton in 1866-67. He said the difference was about 100!

(5) Omitting the students in the Preparatory Departments at Wolfville in 1880 (only one half of whom were day-scholars), the total there for the year would be 125, which is about fifty more than the reduced total at Fredericton in 1867.

2. In the *Visitor* of Nov. 16th, it is asserted that the *Fredericton Seminary*, at the period referred to, was "the superior of all others in the Lower Provinces in point of numbers."

This has been controverted publicly, and the editor has not adduced proof of his statement. Let the reports speak for themselves.

Fredericton Seminary, 1866-7	96	Horton Academy, 1866-7	96
" 1867-8	68	" 1867-8	Not given.
" 1868-9	58	" 1868-9	63
		Sackville Academy 1864-5	113

3. The *Visitor* has said, N. B. Baptists want "a Seminary as in the past—a Seminary that will send year by year a dozen or more students to Acadia College." "All the N. B. Education Society intends to do is merely to pursue its old work."

What the old Seminary at Fredericton did in the direction indicated, it is fair to presume the proposed new Seminary will do. Now the writer

has proved by the figures in detail, in the letter above mentioned, (1) That the number of New Brunswick students who went to Acadia College in the seven years from 1866 to 1872, while the Seminary was in operation, was *thirty per cent. less* than the number who entered there in the seven following years; and (2) That, taking the list of Baptist young men who have graduated at the New Brunswick University, the whole number of these that entered College during the last *seven* years of the Seminary's existence (1866-62) was over *fifty per cent. more* than the number matriculated in the *eight* following years.

Is this the kind of "feeder to Acadia" that we want?

4. The *Visitor* of Dec. 14th said, "*The number of N. B. students at Acadia has not increased,*" and in another issue the question was asked, "*Why are more New Brunswick Baptists going to the N. B. University than to Acadia?*"

Let these remarks suffice as an answer:—

(1) Many young men prefer to reach the degree of B. A. by the *shortest and easiest* road, and therefore see only disadvantage in the higher standard of admission and the longer course of study at Acadia. (2) If certain leading Baptists in this Province had taken the same trouble to point out the fact that Wolfville is as accessible from St. John and Bathurst as from Yarmouth and Guysboro, that they have taken to confirm people in the belief that the Bay of Fundy is an impassable barrier, the results would no doubt have been different.

(3) Notwithstanding adverse influences, and contrary to the *Visitor's* assertion, *the number of N. B. students at Acadia College has increased*,—small as it is. In the last *sixteen* years of the Seminary (1857-72) the whole number was only *eleven*; while in only *eight* subsequent years (1873-80) the number was *sixteen*.

5. The *Visitor* of Nov. 16th said, "*With proper management the Seminary can be made nearly if not quite self-sustaining.*" "*How much does it take each year, over and above the receipts of the Horton Academy to carry it on?*"

The "proper management" must mean managing to get a large annual grant from the Legislature; for with a grant of \$1,000 a year, and more or less contributions and donations every year, the *debt* on the Fredericton Seminary, &c., *increased* from \$1,800 in 1857 to \$3,172 in 1868. From the published accounts after that year, nothing definite can be learned concerning the debt.

What, then, has been proved, contrary to the assertions of the *Christian Visitor*?

1. That we have not been retrograding in the matter of academic education in this Province.

NOTE.—Another of the *Visitor's* assertions (Nov. 9) was that "the old Seminary caused Baptists in this Province to lead the van in the number of Common School teachers." Now it is a fact that the Baptist students have been, almost every year, more numerous than those of any other denomination; but why this should be attributed to the Seminary is not clear. Eight years after the Seminary was virtually closed, there were twenty per cent. more Baptists than any other denomination at the Normal School. The whole number of student-teachers of the different denominations at the Normal School the last eight years (1874-82) are as follows:—

	Bapt.	Epis.	Cong.	F. B.	Meth.	Pres.	R. C.	Others	Total.
Totals.....	384	295	24	186	278	313	166	18	1644
Percentages.	23.0	17.7	1.4	11.1	16.7	18.8	10.0		

2. That the Fredericton Seminary was not a feeder to Acadia College, in the sense of sending a dozen or more students thither every year.

3. That fewer students went to Acadia College from New Brunswick, and more Baptists went to the University at Fredericton, during the Seminary days than since.

4. That experience will not warrant us in the belief that a Baptist academy in this Province would be nearly or quite self-sustaining.

Among other arguments that have been employed by the advocates of a resumption of academic work in the near future by the Baptists of this Province is this. It is said that considerable sums of money have been pledged by benevolent persons to be paid toward the Seminary funds, provided a corresponding amount be raised in other ways. To this it may be replied,—No such tempting offers should induce us to break faith with our brethren, or to commence a new enterprise, the sustaining of which would certainly detract from the contributions now made, or that might be made, to the funds of our existing Institutions. And further, there can be little doubt that, had the same benevolent persons or others been solicited with equal tact to contribute to the Endowment Fund of Acadia College, or the Building Fund of the Wolfville Academies, instead of the prospective N. B. Seminary,—equally large donations might have been obtained for those objects.

IN CONCLUSION

I would say, as I have said before, let those brethren who are anxious to have an academy in New Brunswick, submit their views to the Convention. When that body shall deem it proper to found such an institution, all will cheerfully co-operate. It will then rest upon the Baptist constituency of the Maritime Provinces, as do our existing Institutions. In the meantime, let us in New Brunswick, with our brethren in N. S. and P. E. I., meet our obligations, and avail ourselves to the fullest extent of our existing advantages.

Concentration of energy is the order of the day in all great enterprises. Our Methodist friends find it enough for them to sustain one group of educational institutions for the Maritime Provinces. These are situated at Sackville in New Brunswick, but the Methodist people allow no Provincial boundaries to divide them in their support of their College and Academies. The Presbyterians are about to establish one Female Seminary for the three Provinces. Shall we Maritime Baptists, having been united in Foreign Mission work for more than forty years,—in Collegiate Education for more than thirty years,—in Home Mission work from 1851 to 1857, and again from 1878 onward,—in Academic Education since 1874,—shall we now consent to a course of retrogression from the vantage ground gained? Further than this, shall we not cease to think and speak and act as New Brunswick Baptists, P. E. I. Baptists and Nova Scotia Baptists? Why can we not be simply *Maritime Baptists* all of us? Why should we not acknowledge that the Bay of Fundy, the Isthmus of Chignecto and Northumberland Strait are *thoroughfares rather than barriers*? Let us unitedly seek to perfect our denominational union, while preserving our Church independence and our individual freedom.

N. S., N. B. and P. E. I., considered as Baptist constituencies, are three members in one body. "One into three" is division; but "three into one" is *multiplication*. Forgetting our boundaries, we shall more surely enlarge our borders.

FREDERICTON, July 25, 1882.

APPENDIX.

A.

EXTRACTS FROM THE ACT OF INCORPORATION OF CERTAIN BODIES IN CONNECTION WITH THE EASTERN AND WESTERN BAPTIST ASSOCIATIONS OF N. B.

Passed 12th April, 1855.

BE IT ENACTED by the Lieutenant Governor, Legislative Council, and Assembly, as follows:—

1. Every Board of Trustees of any . . Seminary for education, and land and buildings held therewith, or held for the purpose of erecting any . . Seminary thereon . . in connection with any Baptist Education, or other Society, to be hereafter chosen for any such purpose, and their successors, shall be a body corporate by the name of "The Trustees of the Baptist Seminary," or other property as the case may be, in the place in which the trust property may be situate, and by that name shall have perpetual succession, power to sue and be sued, a common seal renewable at pleasure, power to hold and receive real and personal estate, and improve, sell, let, or assign the same, and make bye-laws, and exercise such other powers as are conferred by law for the purpose of managing . . the educational or other objects to which it may be devoted.

2. All . . property as aforesaid, held in trust as aforesaid, in any part of the Province, shall be subject to the provisions of this Act whenever a Board of Trustees to manage the same shall be elected as hereinafter mentioned, and a conveyance thereof shall be made to the Corporation by the existing Trustees; and the said Corporation shall then hold the same for the purposes aforesaid with as good a title, legal and equitable, as such Trustees had at the time of the conveyance.

6. Every Educational or other Society as aforesaid, may, at its Annual Meeting to be held at either of the said Associations or elsewhere, on notice by post or otherwise, elect from among its members such number of Trustees as may be deemed necessary for the management of the affairs of any Seminary in connection therewith, who together with all the ministers of the denomination accredited at such Association, as additional or *ex-officio* Trustees, may transact its business on due notice to be given as aforesaid, or by a Committee to be appointed for that purpose at the same time by the said Trustees.

7. Whenever by this Act any Board of Trustees or number of persons may require to do any act, a majority of those present at the meeting shall be sufficient for the purpose.

8. The annual revenue derived from the rent of lands belonging to any such . . Seminary or Society as aforesaid, shall not exceed five hundred pounds.

B.

CONSTITUTION

OF THE

NEW BRUNSWICK BAPTIST EDUCATION SOCIETY,

AS FORMED IN 1834

1. That this Society be called "THE NEW BRUNSWICK BAPTIST EDUCATION SOCIETY."

2. That *each subscriber of twenty shillings, annually, shall be a member*; and that a donation of not less than Ten Pounds, at one time, shall constitute an individual a *member for life*.

3. That *a general meeting of the Society be held annually*.

4. That the Officers of the Society shall be a President, two Vice-Presidents, a Secretary, Treasurer, Board of Directors, and a Committee of Management.

5. That the *Board of Directors* shall be composed of all the ordained Baptist ministers and twenty-four persons, at least twelve of whom shall be regular members of Baptist Churches, in connection with the New Brunswick Baptist Associations.

6. That the Committee of Management, consisting of seven, shall be chosen by the Board of Directors, who shall have power to change all or any of them whenever they think it desirable.

7. That the Funds of this Society be appropriated to the establishment and maintenance of a *Seminary of Learning at Fredericton*, under the management of the Committee, and supervision of the Board of Directors.

8. The *Board of Directors* shall meet at least once a year, to make such general regulations as may be deemed necessary for the promotion of the objects of the Society, and the government of the Committee.

9. It shall be the duty of the Committee to conduct the business of the Society, and to provide pious and efficient Teachers, under whose care and that of the Committee it shall be an all-important object to inculcate sound, religious, and moral principles, and to induce habits of industry, good order, and economy.

10. It is contemplated that this Institution shall afford the means of instruction in the usual branches of English Literature, and of Scientific, Classical, and other Studies, which usually comprise the course of education at an Academy, Theological Seminary and College.

11. That the Seminary be open to persons of any denomination.

12. The Tuition and Board to be fixed at as low a rate as possible.

13. That *eleven of the Board of Directors shall form a quorum*.

14. That no alteration shall be made in the Constitution of this Body, unless with the consent of at least two-thirds of the Board of Directors.

C.

OFFICERS AND DIRECTORS ELECTED 1881.

OFFICERS.

President, Hon. A. McL. Seely; Vice-Presidents, A. F. Randolph, Esq., Wm. Vaughan, Esq., Rev. I. E. Bill, D. D.; Secretary, John March, Esq.; Treasurer, C. F. Clinch, Esq.

BOARD OF DIRECTORS.

Henry Vaughan, A. E. Killam, J. T. Steeves, M. D., Moses Lawrence, A. D. Yerxa, C. A. Everett, T. H. Rand, D. C. L., John S. Trites, Sen., H. C. Creed, A. H. Gillmor, C. N. Skinner, Jacob Bradshaw, C. D. Everett, J. W. Spurden, Hon. Jas. Steadman, Hon. A. R. McClellan, C. P. Baker, Geo. C. King, M. P., A. W. Masters, D. V. Roberts, Foster McFarlane, M. D., John S. Trites, Jr., Samuel Robinson, T. H. Hall, together with all the ordained Baptist Ministers in New Brunswick.

Since the matter relating to the Education Society on pages 7 to 9 was in type, a meeting of the Education Society was held in St. John, August 1st, '82, at which time the Officers and Directors were elected. The only changes made in the above list were the election of Chas. A. Everett, Esq., to be President, in place of Hon. A. McL. Seely, deceased, and the addition of J. G. Leighton, Esq., M. P. P., in place of Mr. Everett as a Director.

At that meeting the proceedings of the Directors during the year passed under review; the document contained in Appendix D. was read; verbal reports were received of the action of each of the three Associations in N. B. in reference to the Seminary movement; the Treasurer reported that an interim injunction granted by the Chief Justice at the instance of Mr. R. H. Phillips, of Fredericton, had recently been served upon him, forbidding him to disburse any part of the funds held by him as Treasurer of the Society, for any other purpose than that originally intended, *i. e.* for a Baptist Seminary at Fredericton; this injunction was read, as also the affidavit upon which it was based; and all these matters were referred to the Directors to report upon at a meeting of the Society to be called at some future day. In consequence of representations made by the writer, who was present, and perhaps by others, concerning the irregularities in the organization of the Society pointed out above (page 8, &c.) a resolution was also adopted requesting the Board of Directors to have the Constitution amended so as to bring it into conformity with the Act of Incorporation.

D.

COPY OF DOCUMENT SENT TO THE BOARD OF DIRECTORS OF THE N. B. B. EDUCATION SOCIETY BY DIRECTORS RESIDENT IN FREDERICTON.

TO JOHN MARCH, Esq.,

Secretary to Board of Directors of
N. B. B. Education Society.

DEAR SIR,—

Assuming that the meeting of the Board of Directors, called for this evening by notices issued yesterday, is called for the same purpose as was the adjourned meeting of Oct. 27th (when, to the surprise and disappointment of those of our number who went to St. John for the purpose of attending the meeting, only three other Directors and none of the officers were present), we think it proper to state that we regard the proposal to open a school and establish an academy at the present time as entirely without the proper functions of the Directors,—as will appear from the following facts :—

1. That, at the time of the closing and sale of the Seminary, the denomination in N. B. deliberately determined to adopt the Academy at Wolfville as our Institution (Minutes of Eastern Association, 1872; resolution of Board of Directors, 1873, and of Education Society, June, 1874.)

2. That the Baptist Convention of the Maritime Provinces has in consequence, and in reliance on our cordial support, entered upon large undertakings in order to provide suitable academic accommodation for the entire Body. (Year Book, 1874, p. 12; 1877, p. 38.)

3. That our Associations have repeatedly recognized in the clearest manner this union in academic work, as may be seen by reference to their annual Minutes.

The denomination in New Brunswick is therefore under the gravest obligations to co-operate loyally in supporting and patronizing our efficient and ample academies at Wolfville,—which, happily, are located in the very centre of the Maritime Provinces. Until the Convention, to whose deliberations and decisions we, in common with all the other Baptists of the Maritime Provinces, have formally and publicly committed our “educational operations” (See Year Book, 1877, pp. 16, 20), shall determine to found an Academy in New Brunswick, we counsel the most liberal discharge of existing obligations, and sympathetic efforts by way of utilizing existing advantages to the fullest extent; and respectfully but firmly protest against the adoption of any measures by the Directors for the opening of a separate Academy in New Brunswick.

In conclusion we think it proper to state that if the Directors deem themselves yet unable, in view of any trust reposed in them, to give effect to the recommendation contained in the Report on Education adopted by the Western Association at its last meeting, respecting the application

of the interest arising from the funds obtained by the sale of the Fredericton Seminary,—they have never had and do not now have any authority whatever to apply either the principal or the interest in maintaining an Academy in this Province, except it be located at Fredericton, in strict accordance with the expressed intention of the original donors of the funds.

(Signed)

Directors resident in Fredericton.

{ J. STEADMAN,
THEODORE H. RAND,
A. F. RANDOLPH,
J. W. SPURDEN,
HERBERT C. CREED.

Fredericton, Dec. 27, 1881.

E.

FACTS RELATING TO OUR ACADEMIES AT WOLFVILLE, 1881-82.

HORTON ACADEMY.—INSTRUCTORS—A. W. Armstrong, A. B., *Principal*, Greek and Mathematics; J. F. Tufts, A. M., Latin; Albert Coldwell, A. M., Natural Science; M^{rs}. Armstrong (*nee* Huguenin), French and German.

COURSES OF STUDY.—Classical Course, Teachers' Course, and Commercial Course, covering three years.

STUDENTS.—Senior Class, 23; Junior Class, 32; Preparatory, 5; total, 60. From New Brunswick, 14; N. S., 45; P. E. I., 1.

ACADIA SEMINARY.—INSTRUCTORS—Mary E. Graves, *Principal*; Carrie F. Whidden, Mathematics and Latin; Laura M. Gourley, English; Mme. Marie Armstrong (*nee* Huguenin), French and German; Augusta J. Dodge, Instrumental Music; Florence L. Harding, Vocal Music; Eliza F. Harding, Drawing and Painting.

COURSES OF STUDY.—Classical and English, covering three years.

STUDENTS.—Seniors, 4; Juniors, 15; First Year, 12; Preparatory, 8; in selected studies, 18; Total, 57. From New Brunswick, 11; N. S., 46;